

from both countries, but the clergy have discountenanced the reading of it, and the people generally have been unwilling to read it. I would ask, how can it be otherwise? They know nothing of its value—many are indeed willing "to find a more excellent way," but are afraid to seek it by breaking in upon the traditions of the church, and the commands of the priests. Where shall we look for reform, and how shall the simple truths of the Bible reach the millions of Peru, Colombia, Chili, of the Argentine Republic, and the people obtain "that liberty wherewith Christ maketh his children free?" Yours, N.

BOSTON RECORDER.

FRIDAY, APRIL 30, 1841.

THE ARABS.

Another address was given by the Rev. Eli Smith, last Sabbath evening at the Park St. Church, the Missionaries having been prevented from sailing by the continued easterly storm. His text was in Isaiah 60: 6, 7. In this chapter, said he, the prophet describes the future prosperity of the church. Among the nations which shall "come up with acceptance" to the altar of the Lord, the Arabs are here introduced, in that poetic imagery with which his countrymen were so familiar. It is a peculiar felicity to be called to labor among a people, whose conversion has been foretold. The subjects of this discourse are also interesting, as being good material for a native ministry. To the inquiry "who are the Arabs?" may be replied, they are not the Turks. Since the extensive conquests of the latter, it has been a very common mistake to include under the name of Turk, all Mohammedans. The two races are distinct, both in physical structure and local origin; the Turks coming from the Northern steppes of Asia, and having larger bodies, lighter complexions, and more phlegmatic temperaments than the Arabs; these, on the other hand, springing from the peninsula which bears their name, and being of a sprightly disposition, and a dark olive hue. Until their great soldier-prophet arose, their strength was wasted by constant feuds, and their power was very insignificant. He concentrated their misapplied energies in the cause of superstition and empire, and spread their sway from the Oxus over Asia Minor, Northern Africa, Spain, and across the Pyrenees, even to the North of France. After his death, they gradually receded from the extremes of their wide kingdom, and now are mostly confined to Arabia, Syria, and North Africa, having left few traces in the South of Spain, and none in Armenia, and the regions south of the Black sea. Egypt, exclusive of 100,000 Copts, and a few Jews and Greeks, may be regarded as Arab; as may Syria also, excepting 150,000 Maronites, who boast an unbroken descent from the ancient Syrians. The nation is divided into Beders and Hudra, or inhabitants of the desert and the city. The Beders have no fixed dwellings, but erect a few buildings for storehouses. They are Nomads and herdsmen, carrying about with them their black goats' hair tents. Tilling the ground they despise, and the little of it that they need, they deliver on menials. They are the true sons of Ishmael, wild and independent. The Hudras, distributed among the villages and cities, apply themselves to agriculture and the arts. They are subject to foreign jurisdiction in every spot where they dwell, except at Morocco & Muscat, which are governed by Arab princes. The Arabs regard hospitality as a point of honor. They are anciently noted for this trait, as Isaiah thus testifies: "The inhabitants of the land of Tema brought water to him that was thirsty, &c." A poetical fragment, dating before Mohammed, runs on this wise: "Never a fire of ours was extinguished at night, without entertaining a guest; and of our guests, never one was dissatisfied." They also hazard everything in the protection of their guests. A chieftain, being threatened with the death of his son, who he did not yield to the enemies of his guest, in case he did not yield that guest into their hands, replied: "He honored me, and I'll honor him; treachery is a chain about the neck, which never wears out." His son was slain. Their strong sense of justice, and not a blood-thirsty disposition, has given rise to the custom of blood-vengeance.

They are a talented race. Once, when the lamp of knowledge had gone out in Europe, it burned brightly in the Arabian Peninsula. In a single library in Germany are contained 8000 Arabic MSS. Algebra, law, and astronomy made great advances among them. Their philosophy, though tinged by a false religion, was ingenious and refined. Their language is the most cultivated of the tongues of Western Asia. Its dialects are few, and not essentially differing; so that the speaker could read a MS. written at Sierra Leone and converse with the crew of the Muscat vessel, that touched at New York the last season, both, with great ease. Now, however, their colleges are extinct. No more than one in four in the city, and one in ten in the country can read. There are no book-stalls, and only in Egypt a few miserable book-stalls. Their females are rarely taught any where.

Their character is marked by endurance, energy, and perseverance. These traits have shewn to great advantage, by contrast with the Turks, in the battles of Mehemet Ali's troops, which were Arabs, with those of the Sultan. What missionaries and martyrs, to endure the privations of the burning desert, and the persecutions of the Turks, would not these people make, if sanctified? It is an interesting inquiry, how far and where they are accessible to Christian instruction. They have a law attaching the penalty of death to change of faith. This, however, is seldom enforced. The secret tribes among them, such as the Druze, the Cusari, and the Ismaeli, are capable of being reached on account of the jealousy which subsists between them and their countrymen. The Beders, being too ignorant to appreciate their own religion, are the better disposed to receive the instructions of ours. Finally, there are numbers, who profess a corrupt form of Christianity. As to the place where an entrance could most easily be made, Syria, where the Board have worked for 20 years, seems to be the most fit at present. Algeria, if possessed by the English, might be more so. But, while the French hold it, their policy, as shown at the Sandwich Islands, is a great obstacle in the way.

REINS OF POMPEII.—At Pompeii, the Romans revive; the houses are ornamented with picturesque paintings; the cellars are stocked as well as the tables. In more than one dwelling, the dinner has been found on the table, and the skeletons of the guests around it, you arrive by a suburb wholly lined with Roman tombs, and walk over a Roman pavement, worn out by Roman vehicles; you may enter the inn; there are the stables with the rings to fasten the horses; close by is the farrier, with his sign over his door. If you penetrate into one of those tombs, you will find urns, containing ashes, hairs, and fragments of calcined bones. Every where are displayed inscriptions unaffected and touching, such as the epitaph dedicated by a woman to her husband, "Servilia to the friend of her soul." Above thirty streets of Pompeii are now restored to

light; it is a third part of the town. The walls which formed its ancient enclosure have been recognized. A magnificent amphitheatre, a theatre, a forum, the temple of Isis, that of Venus, and a number of other buildings have been cleared. The secret stairs by which the priests of those times slyly crept to prompt the oracles have been detected. Murat employed on these ruins 2,000 men every year. Only 60 men and £1000 are now employed upon them.

HISTORY OF THE REFORMATION.

Prof. Ranke of Berlin, who has acquired great celebrity by his History of the Popes, is now publishing a work, entitled "German History in the Times of the Reformation." Two volumes have been published of about 500 pages each. This work is characterized by a comprehensive and accurate survey of the original sources of information, a clear, intellectual perception of men and their relations, with great impartiality and freedom from prejudice. He has made indefatigable inquiries at various archives and libraries in Berlin, Weimar, Dresden, Rome, Venice and other places. At the city archives at Frankfurt-on-the-Maine, he found a valuable collection, amounting to no less than 96 folio volumes, whose details throw much new light on the interesting period from 1414 to 1613.

GERMAN UNIVERSITIES, 1840.

The following exhibits the number of students at the principal German Universities in the second session of the year 1840.

University.	Male No.	Female No.	Law & Med.	Philos.
Berlin	1607	386	851	360
Bonn	607	172	336	92
Breslau	620	284	247	98
Freiburg	226	404		
Gießen	404			
Goettingen	603	172	447	74
Halle	676	402	202	72
Heidelberg	701			
Jena	484	145	240	99
Koenigsberg	392	114	169	109
Leipzig	941	267	586	98
Marburg	287			
Munich	1345			
Wuerzburg	422			
Zurich	136	96	91	19

Halle, it will be observed, has a much larger number of students in theology than either of the other universities. This is doubtless, owing very much to the popularity of Tholuck. The students at Munich are mainly Roman Catholics. In the theological faculty of the university of Leipzig are 18 professors and teachers; in the law faculty, 21; in the medical, 28; in the philosophical, 21. Total 98. Among the most distinguished names are Winer, Krug, Redlob, Faerst, Hermann, Hasse, Wachsmuth, Siegel, &c.

LITERARY INTELLIGENCE—RUSSIA.

In 1830, the minister of public instruction bought a fine collection of MSS. and printed works in the most important languages of the North and East of Asia. In 1835, 73 important works in Sanscrit were added to those with which the library of the Academy of Sciences had previously been enriched. In 1839, the emperor assigned 40,000 roubles for the purchase of another library of an analogous nature, but much more valuable. It contains very rare works in the Mongol and Tibetan languages, making a total of 166 numbers in 828 volumes. Among these, is a Tibetan work in 100 large volumes, containing a collection of sacred books of the Sectarians of the Buddhist religion. Another work, equally voluminous, entitled Tandjour, no other library in Europe is possessed of. These two works are said to embrace the whole Buddhist doctrine, as well as its literature.

The academy has been no less fortunate in respect to the literature of Western Asia. A precious collection of works relating to the religion of the Druses has been presented by the emperor; also the important valuable and historical work of Masoudy; a number of volumes of Persian works printed at Tabriz and Teheran; 75 works from the presses of Boulaek near Cairo; and a great number of Asiatic coins.

Among the members of the academy, the astronomer, M. Struve, has acquired a high reputation. The perfection to which astronomical instruments has been brought, has authorized the hope that it will be possible to measure the parallax of the fixed stars, and thus calculate the distance that separates us from those distant luminaries. M. Struve has determined, in a memoir just published, the parallax of the star Alpha in the Lyre. A long and laborious calculation, based upon 36 micrometric measures of the position of this brilliant star, with respect to a neighboring and smaller star, at different periods of the year, has shown that the distance of the star of the Lyre from our solar system is equal to 771,405 radii of the orbit of our planet describes around the sun, a space which it would require 12 years for light to travel over. The course of the comet discovered at Berlin on the 24 of Dec. 1839, was observed during ten successive nights, especially by Mr. Otton Struve, adjunct astronomer, and its elements were determined, and its epheemeris was calculated by the same astronomer and Mr. Peters.

During the year 1839, there were read before the academy, 120 memoirs or treatises, 49 belonging to the class of physics and mathematics, 36 to that of the natural sciences, and 35 to that of history and philology. Among the number, 18 are large enough to be published separately. By request of the emperor, the academy are investigating the question of the alleged decrease in the waters of the Volga. During the year 1839, public and gratuitous lectures were, for the first time, opened in the Halls of the academy.

Among the works published under the direction of the academy, are 7 new editions of its memoirs, and 36 numbers of its Scientific Bulletin; two editions of a grammar of the Tibetan language, by Mr. Schmidt; a German translation of a Mongolian epic poem; an exposition of the observations of the comet of Halley at its last appearance, by M. Struve; a report on the astronomical journey of M. Tiedemann in Siberia; a translation of the geography of Georgia, with the Georgian text opposite; a Georgian-Russian-French Dictionary, composed by a young Georgian; and the first three volumes of the Collection of materials to aid in a knowledge of the Russian empire, and of the Asiatic countries bordering on it.

The academy have sent a distinguished geologist into Finland and Lapland in order to study the geological formation. He has found in the interior of those countries, and at an elevation of 600 feet above the level of the sea, large blocks of alluvion, evidently formed by the waves in times past. Capt. Etholne, appointed governor of the Russian colonies in America, has been furnished by the academy with the apparatus necessary for researches into the tides of those countries. The academy and the Russian government have united with the British government for the purpose of making magnetic and meteorological observations. Four magnetic observatories are to be placed, precisely on the plan of the English observatories, at Montreal, St. Helena, the Cape of Good Hope, and Van Diemen's

Land. The movement of the magnetic needle is to be observed during three consecutive years, at intervals of two hours and at the same moments.

THE FREE AND SLAVE STATES.

It seems to be generally taken for granted, that 60,000 will be the representative number, in the next appointment for members of Congress. This will add 21 to the present number. According to this estimate, the states will stand as follows.

Free States.	Population, 1840.	Reps. 1840-50.	Reps. 1850-60.
Maine	501,796	8	8
N. Hampshire	284,481	4	5
Vermont	291,848	4	5
Massachusetts	737,408	12	12
Rhode Island	108,837	1	2
Connecticut	300,923	5	6
New York	2,432,835	40	40
New Jersey	372,352	6	6
Pennsylvania	1,700,560	28	28
Ohio	1,515,635	25	19
Indiana	683,314	11	7
Illinois	486,173	8	3
Michigan	211,705	3	1
Total	9,637,075	155	142

Slave States.	Population, 1840.	Reps. 1840-50.	Reps. 1850-60.
Delaware	78,120	1	1
Maryland	467,567	7	8
Virginia	1,231,444	20	21
N. Carolina	733,110	12	13
S. Carolina	568,832	9	9
Georgia	618,166	10	9
Alabama	479,444	7	5
Mississippi	376,099	6	2
Louisiana	249,638	4	3
Arkansas	258,832	1	1
Tennessee	803,077	13	13
Kentucky	777,379	12	12
Missouri	363,761	6	9
Total	6,907,866	108	100
	16,544,944	263	242

Thus it appears, that the 13 free states have in the present appointment 142 representatives; in the next appointment (if 60,000 is assumed) they will have 155. The Slave states have 100; they will have 108. Present majority of free states 42; majority during the next 10 years 47. The Slave States lose 17 representatives by the deduction of two fifths of the slaves from the population; i. e. they have so many less than if the whole population were represented. They gain 19 by being represented for their slave property, i. e. they have so many more if only free inhabitants were represented. New York, New Jersey, Pennsylvania, Maryland, Virginia, and Louisiana, will each send one representative to Congress for their free colored population.

VACANT PARISHES.

As considered by him said of late, concerning "unemployed ministers," it seems no more than right that vacant parishes should come in for their share; and the fact that it is no uncommon thing for a parish in New England, which is able to support the gospel, to remain several years vacant, is one that calls for animadversion; especially as there is no scarcity of ministers. It seems to imply that there is a surfeit of the word, so that the people have become dainty. They seem to be very much in the condition of the people of Israel, when the manna was loathed. They had before them plenty of wholesome food, such as God had prepared for them; but they were not satisfied with it. They wanted something more stimulating, and cried out, "Who shall give us flesh to eat?" They longed for the rich dainties and exciting food of Egypt; and said, "there is nothing at all beside this manna before our eyes; and that their soul loathed. So now is it not to be feared that many look for mental and spiritual aliment of a character so exciting and stimulating, that they have no relish for the sincere milk of the word? And, are not their appetites becoming so fastidious that they cannot relish even the bread of life, unless covered with confectations and festooned with flowers. And, are not the churches highly culpable in giving way to this vitiated taste? Has it not become too much the case, that, when the qualifications of a minister are under consideration, the question is asked, not "Is he a man of prayer? Is his example serious and holy? Is his preaching pungent, searching, spiritual, and instructive?" But, "will his preaching please this and that man of the world, on whom we rely for support? And, is he a man of such parts and such eloquence as will draw in others, and fill up our house? Will he appeal so strongly to our passions, that we shall feel comfortable under his preaching, without any effort on our part to follow his arguments, or apply the truths he utters? Will he feast our imaginations with striking figures, highly wrought descriptions, beautiful illustrations, and flights of fancy?"

We make no assertion, as to the fact. But, if it be so, no greater or more fatal mistake could be committed. The preaching of Paul "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And all reliance upon such means, to build up the churches, must be vain. It is dishonoring the simple word of God, and trampling in the wisdom of men. It is forgetting our entire dependence upon the Spirit of God for success, and trusting in weak and erring man. Of course, we do not mean to say that it makes no difference how the truth is presented; but we mean to say that it does not depend for its success on the popular manner in which it is presented. Nor, have we as much reason to expect success, where the truth is diluted with excess of illustration, and buried up with ornaments. It is the will of God to confound the wisdom of man, and to bring into contempt all the honorable of the earth; and there is perhaps nothing better calculated to exalt the agency of man, and keep out of sight our dependence upon the Holy Spirit, than a popular style of preaching. The style of preaching which God most usually blesses to the conversion of souls, is the simple and direct exhibition of the strong truths of the Bible, so as to commend them to the understanding, conscience, and heart; in which the truth itself, and not the man, stands out most prominently. Such was the style of Peter's sermon on the day of Pentecost, which was blessed to the conversion of three thousand souls. It was a bold, argumentative, close, and pungent declaration of truth, brought directly home to the conscience, without any circumlocution, or flowers of oratory, or appeals to the passions—a most admirable model for a gospel sermon. And yet there was nothing in it to exalt the speaker, or cause him to be admired in the eyes of the multitude. So far from it, the interest of the crowd was most intensely concentrated upon the awful weight of the truths uttered.

It is a great mistake to suppose that a society can be built up to any purpose without the pouring of the Holy Spirit and the conversion of souls. It is true, a popular style of preaching may gather a congregation, and sustain an interest for a while, in outward things; but it will not last; or, if it does, what good will it do, if men are not converted to God? If these things were kept in view, it would be less difficult to settle ministers in vacant parishes. It has pleased God to give brilliant parts and powerful eloquence to but few of his servants; and it would be preposterous for every parish to expect to obtain one of this class, if it were

for their highest interest, because they could not be found. But, it is not difficult to find men of fervent piety, strong minds, good sense, and solid attainments; and such men are capable of presenting the truth in the manner we have described, and of directing the affairs of a parish with wisdom. If the churches would look more to solidity and substance, and less to shining parts, and feel tenfold more their dependence upon the Holy Spirit, they would be far more successful in promoting the work of the Lord.

We intend to pursue this subject, and point out more definitely some things which we think need correction.

BRIEF NOTICES.

THE JEWS.—Immense numbers of this people in Poland, Hungary and Northern Africa, have never been visited by any missionary whatever.

The London Jews Society has expended nearly thirty years labor on the Jewish field, but they sustain only four laborers in all; and of these, only six are English missionaries, the remainder are foreigners.

The church of Scotland is entering this destitute field with much spirit. Mr. Edwards will proceed without delay to Jassy the capital of Moldavia, accompanied by Mr. Herman Philip, a converted Jew. Thousands of Jews are resident there. Dr. Duncan, accompanied by others who are in a course of preparation, will proceed in the course of a few months to PERTH, the capital of Hungary, in which kingdom there are hundreds of thousands of Jews, among whom not a single missionary has proclaimed the tidings of salvation. There is a hopeful prospect too, that a lieutenant, if not an ordained clergyman of the church, will soon be at labor among the Jews on the Island of Jamaica.

SIR ANDREW AENW.—This nobleman is honorably distinguished for his long continued and unwearied exertions to promote the sanctification of the Sabbath. Recently he sent a letter on the subject, to the Commission of the General Assembly of Scotland, which resulted in the sending of petitions by the Commission, to both houses of Parliament, for preventing Railway travelling on the Lord's day, and in enjoining the Presbyteries, on all the lines of Railways, to use every exertion for getting rid of the evils complained of.

Idolatry under Christian Government.—The celebrated temple of Parvutien, near Poona, receives directly from the Government Treasury, 18,000 rupees, or \$3000 pr. annum; which is principally expended in taking care of the idols, keeping the building in repair, and feeding the Brahmins connected with the establishment. One of the attendants spoken to by the missionary, on the sin of such idolatrous practices, smilingly replied, "we are paid for it by Government." Such a grant it seems was inconsiderately, or rather injudiciously made, more than twenty years ago, to secure more firmly the then recent conquest of the country; and the government does not feel at liberty to withdraw it, even if disposed to do so. So in substance says a correspondent of the New York Observer.

HARMONIOUS ACTION.—The Governor of Nova Scotia, at the recent prorogation of the Provincial Legislature, states, that not one bill presented by the Executive to Parliament, had failed of adoption, after a searching examination; and that he had been able, consistently with his duty to the Queen, to agree to every act that had emanated from the Legislature. He regards this as a decided indication that his administration is approved by the public, and that his co-laborers in the conduct of the government, enjoy the confidence of the people.

DISCORDANT ACTION.—The elections in Canada have been very keenly contested. Violent and dangerous riots have occurred in many places, so that the military have in several instances been called in to preserve the peace, and a number of lives have been lost. At Toronto, one man was killed on the spot and three others severely wounded. At Raceville, one was killed, and six dangerously wounded. At Henryville, one man was killed, and about twenty severely wounded. At St. Elizabeth, breaches of the peace had been committed, and a detachment of troops sent to prevent further outrages. At Montreal, two men were inharmfully beaten on the head, and are since dead, and a great many others severely wounded. At Berthien, Chambly, and other places, opposing parties attacked each other with clubs and bludgeons, wounding all that came in their way, and setting at defiance the laws of the land. Our good Canadian neighbors have sometimes taunted us with the violence of party spirit in our republican elections;—but blessed God, we are not yet left to the folly and madness exhibited in their improvement of the elective franchise.

ROMANISM.—Rev. Mr. Brainerd of Philadelphia, delivered a sermon before Presbytery (April 6), showing from a series of facts and considerations, says the Christian Observer, that there is no ground to apprehend that the Romanists can ever gain the ascendancy in this country—and that the gospel requires us to meet them with the truth, and persuade them to embrace it by manifesting its true spirit, rather than to meet them in the spirit of controversy. When Bro. B. publishes this sermon, he will gratify us much by forwarding us a copy; and if his reasonings are as logical as they commonly are, the public shall not be left ignorant of them, as far as we are concerned.

ALDERMAN PENTZ.—This gentleman gave the only vote in the Board of Aldermen, last fall, in favor of the Roman Catholic claim to the New York School fund. He was nominated for reelection, and violent appeals were made by handbills &c. to the "Catholics" to rally for his support; but though the 4th ward to which he belonged gave a majority in favor of the V. B. candidate for Mayor, they REJECTED PENTZ, who ran on the same ticket. And it is well understood that his defeat was occasioned by his vote on the School fund.

CLERGYMEN IN NEW-YORK.—Petitions have been thrown into the Legislature of New-York praying for a repeal of the law, exempting ministers from taxation. The committee on the Judiciary, to whom the petitions were referred, have reported against the repeal. The case is this: The existing law provides that the personal property and real estate of ministers shall not be taxed, unless they exceed the value of \$1500. The Constitution of the State provides that no minister of the Gospel shall be eligible to, or capable of holding any civil or military office in the State. Of course they are not placed on an equal footing with other citizens in point of privileges, and therefore cannot be on the principles of a genuine republican government, be subjected to equal burdens and contributions. Though they pay no direct taxes, yet they pay indirect taxes, and for this they have the privilege of voting; but if they are compelled to pay direct taxes they ought to have all the privileges of other citizens, now denied to them by the Constitution. This must be convincing reasoning, to all friends of

"equal rights"—but it may not convince all self-styled Republicans.

THE CLERGY AND REFORM.—A labored and satisfactory article with this heading, appears in the "Free American" of the 15th April, from the pen of Rev. A. A. Phelps. The design of it is, to meet the oft repeated and calumnious charge against the clergy, as standing in the way of "reform." It is met very triumphantly, and shown conclusively, that they are, and ever have been, very far in advance of "the people," in their opinions and labors on the subjects of Temperance, Slavery, &c. The character of the article is such as forbids any abstract of it; but those of our readers who may have the opportunity, will be gratified and profited by its perusal in its original form. And we avail ourselves of this occasion to suggest the query, whether a more liberal patronage of the "Free American" is not demanded of those who believe that "all men are born free and equal." Not every article, nor every opinion, in it meets our views exactly, but its spirit is good, and its main object one that no man can guiltlessly overlook.

NEWARK COLLEGE, DEL.—Rev. Mr. Gilbert of Wilmington, Del. President Elect, will enter on the duties of his office the present month. The acts of the Legislature, amending the charter and relieving the college from the Lottery, as reported by the committee, were unanimously approved by the Board, at the late semi-annual meeting. Many measures of reform and improvement have been adopted. By a unanimous vote they elected the Rev. Thomas Brainerd, Rev. Eliakim Phelps, and Rev. James C. Howe to fill the only vacancies in the Board. New appropriations were made to the classical and scientific departments of the Library; a new Professorship of modern languages was established, and a Professor elected at once. Greater patronage only is wanted. Eight new students joined the Institution during the winter term, and more than three times that number have signified their intention to join at the opening of the summer term. Thus, the Constitutional Presbyterians have the brightest prospect of a flourishing college which they may call their own.

HARTFORD CO. JAIL.—The nett gain to the country from the jail the past year, has been \$1179, 41. 100 commitments have been made to the debtors' department; 79 on criminal process. The health of the prisoners has been good. Their moral improvement has been faithfully promoted by the disinterested and gratuitous labors of Rev. T. H. Galbraith, who has preached to them each Sabbath morning, "in sickness and health, in storm and sunshine." On Saturday evening, Mr. Morgan the keeper too, has assembled the prisoners, and imparted to them moral and religious instruction as he was able; and Mr. Ball, the immediate overseer of the workshop, himself a hopeful convert during the winter, has strongly seconded all the exertions of others, commencing and closing each day's labor of the prisoners, with reading and prayer.

The Editors of the Congregational Observer, say, in reference to the Report, which they give in full, that "the jail is built on a new plan"—that "the system of discipline is, solitary confinement in the cells at night, steady labor in the workshop during the day, under constant supervision, and no intercourse or conversation between the prisoners." They also say, that besides the Saturday evening exercise, "Mr. Morgan gives the prisoners familiar lectures on history, geography, &c., one or two evenings every week, and on moral subjects with good effect." The year has been one of deep religious interest among the prisoners. Seven cases of conversion are spoken of with confidence. In other cases, hope is blended with fear. There have been "a number of thorough reformations from intemperance." Within 15 months there has not been an instance of resistance to authority by a single prisoner, and no prisoner has been spoken to in an angry tone of voice."

A LIBERAL CHURCH.—The Presbyterian church in Natchez, says Dr. Gillet, consists of about 200 members—neither the largest nor wealthiest church in the whole Presbyterian connexion; but its annual charities to the various benevolent objects of the day, have averaged for the last ten years between 12,000 and 15,000 dollars a year, and, in one of those years, they exceeded \$20,000. Even in the ecclesiastical year not yet closed—a year of disastrous visitation by whirlwind and fire, \$5,000 have been raised—twice the amount raised to support their own ordinances of worship.

MUSIC IN SCHOOLS.—The school committee of Portland, Me. in their recent Report, published in the "Mirror," give their decided testimony to the benefits accruing from the introduction of vocal music into the common schools. The experiment has been fairly made, and its influence on the scholars carefully watched; and the result is, that it would not only be injudicious, but bad economy, to discontinue it. "The small appropriation made for instruction in music is a most profitable expenditure." Its benefits are these: It attaches children to the school, and renders them more constant in their attendance and more punctual to the hour. It greatly aids their progress in other branches. It drives away lassitude, and restores the energies of the mind. As a source and means of enjoyment, it cannot be too highly appreciated. Its influence is great in meliorating the bad temper of children (perhaps of teachers too.) It suppresses those wanton, profane and corrupting ditties, which are "caught" in the streets. Music is much better learned in the day school than in schools established for the sole purpose of teaching it, and at much less expense. It affords also a medium for performing a part of the devotional exercises of the school, to which no denomination makes any exception.—If such are the results of a fair "experiment," it is certainly to be desired that they may be secured on a more extended scale.

NEW PUBLICATIONS.

THE HISTORY OF ROWLEY, anciently including Bradford, Bedford, and Georgetown, from the year 1639 to the present time. pp. 453, 12mo. By Thomas Gage. With an address, delivered Sept. 5, 1839, at the celebration of the second centennial Anniversary of its settlement. By Rev. James Bradford. Boston: Ferdinand Andrews. 1840.

This cannot fail to prove a very interesting volume to the inhabitants of the original town of Rowley, however widely they may be dispersed; to many others, whose ancestors formed a part of its original population. It is more minute in its details than may seem necessary to the general reader; not too much so, however, for the gratification of the two classes of persons above alluded to.—Facts are detailed with great simplicity—genealogies are given with minuteness—and probably few who trace their ancestral history back to old Rowley, will be disappointed in their search after the names of their venerable forefathers. The "history" bears strong marks of impartiality too. No design appears to cover the faults of past generations, and whilst the sepulchres of the fathers. And it is easy to perceive, that whatever may be the errors and

sins of the present generation, the members of generations gone, if restored to life again, would not very consistently stoop to death their descendants. It is to be confessed that we do not love very well to have the robes of purity and love, with which imagination so basily invests the patriarchs of other days, torn off, and a mass of impurity and imperfection brought before us, that contains us to confess "We are the degenerate plants of a strange rise; yet, the truth must be told—and the fact must be admitted, that the fathers as well the children have eaten sour grapes, while straying away from the fold of the Good Shepherd. Many allowances must be made, however, for unhappy developments of character in those days of ignorance and temptation, which cannot be made for professed Christians in these more enlightened times; and if the lion meets us where we looked for the lamb, and the owl screeches where we expected the song of the turtle, it only reminds us of wisdom's reproof in olden time—"Say not, why were the former days better than these?"

THE NEW PRIMER; or, a new method of teaching the Alphabet, and first lessons in spelling and reading, with examples in the pauses. Designed for the use of families and schools. By George H. Fiske, pp. 62, square. Hartford: Robinson & Fager. Springfield: L. W. Hall.

Verily, there is no new thing under the sun; nor can we preserve all the patience of Job, when we hear the contrary averred. This primer is a very good one—a useful one no doubt, if well improved, and a pretty one to please the little urchins who love frolic more than books; and it is, as we said, a just from the press, and has the name of a new author upon it—new to us at least, and some new examples; but—unless our memory has been weak years before the flood, it is "method" is not new, and we hold that it is so much the better for this. New wine is rarely so good as the old.

THE YOUTH'S MEDALLION, is a new paper for the young, that proposes to appear every fortnight from the press of the Mercantile Journal, at the price of one dollar per annum. It is a quarto of eight pages, and neatly executed. "Uncle Christopher" the Editor, has evidently a happy tact in engaging the attention of the youthful mind, and by the variety, brevity, simplicity and good humor of his articles, is likely to prove a favorite, somewhat like Peter Parley. Instruction combined with amusement. A practical and moral character is aimed at. Religion, doctrinal and experimental, is not deemed suitable for an introduction here, as involving matters of high controversy; yet the Bible meets with respect and homage, and nothing appears in No. 1, that will offend the Christian; it is presumed that subsequent No's. will maintain the same character. It occupies ground in relation to the rising generation, not previously occupied by any periodical within our acquaintance, except "Merry's Museum." Our kind wishes attend it.

MUSICAL ANECDOTES AND STORIES.—This is the title of a little octo-decimo of 96 pages, published by Sax

sion. Certainly, no fair had shallower pretence capital in the trade of and yet he boasts of a to between 60 and 100